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From the river-bed type, the author passes to a consideration of the later palaeolithic population of Europe as represented by the remains from Engis, Cro-Magnon, Grotte des Enfants, Brunn, and Combe-Capelle. In his opinion, the two Grimaldi individuals from the Grotte des Enfants belong to an aberrant Cro-Magnon form rather than to a different race. Both are of Aurignacian age. During the later palaeolithic period, Europe was inhabited by tall and rather distinct races having long narrow heads, and brains that were capable of conceiving and appreciating works of genuine artistic merit.

Going back a step further, we come to the Mousterian epoch, that of the Neandertal race, which the author synchronizes with the 50-foot terrace of the Thames valley (known on the Continent as the low terrace). *Homo neandertalensis* was a type quite distinct from the men of Cro-Magnon and Combe-Capelle. Its skeletal remains have been found from Gibraltar in the south to the Neander valley in the north, and from the island of Jersey to Krapina in Croatia.

Of pre-Mousterian races the author has much to say. Traces of them are found in the 100-foot terrace of the lower Thames valley. The skull found by Mr. W. M. Newton at Dartford is supposed to be of Acheulian age; while the skeleton from the gravel pit at Galley Hill is assigned to the still more remote Chellean epoch. The skeleton recently found under a layer of chalky boulder clay at Ipswich is accepted as authentic and consequently referred to a pre-Chellean stage, although anatomically it differs little from a neolithic or even modern skeleton. That it should be wholly different in type and at the same time be nearly as old as *Homo heidelbergensis* interposes in the mind of Dr. Keith no serious difficulties. Future discoveries may prove him to be right; the more conservative thinkers however, would not endeavor to anticipate the discoveries.

Much space is rightly reserved for a consideration of the skull from Piltdown. In his capacity as human anatomist, Dr. Keith believes that future discoveries will prove that the remains of *Eoanthropus dawsoni* represent the first trace yet found of a Pliocene form of man, and that Dr. Smith Woodward is justified in creating for it a new genus of the family Hominidae.

The author's conclusions are given a final apt and brief expression in the form of a combined anthropoid and human genealogical tree, which is put forth as a working hypothesis. A bit of his personality has gone into the pages of this interesting book, which should be widely read.

GEORGE GRANT MACCURDY.

The History of Melanesian Society. By W. H. R. RIVERS, F.R.S., Fellow of St. John's College, Cambridge. In two volumes. (Cambridge: The University Press. 1914. Pp. xii, 400; 610.)

A CONTRIBUTION by Dr. Rivers is always an event in ethnology. His work on *The Todas* of Southern India ranks among the best descriptive

monographs, while his chapters on marriage, relationship, social organization, in the fifth and sixth volumes of the *Cambridge Anthropological Expedition to Torres Straits* are notable for the methodological care with which the author has handled some of the delicate problems involved.

In his latest work, *The History of Melanesian Society*, the result of a preliminary survey of the field conducted under the auspices of the Percy Sladen Trust Expedition to Melanesia, Dr. Rivers has amassed considerable new material on that ethnographic area, which has heretofore been known chiefly for its highly elaborate decorative art. These concrete data are discussed in volume I. The main interest of the work, however, not alone for the anthropologist, but also for the sociologist and the historian, lies in the second volume, in which the author attempts a systematic albeit hypothetical reconstruction of the outlines of Melanesian history.

No adequate presentation can here be given of the argument constituting volume II.; a brief outline must suffice. The volume opens with a morphological analysis of systems of relationship leading to the conclusion that these reflect social organization and in particular states of marriage, and that a definite correlation exists between relatives designated by certain terms and certain social functions (pp. 43-45). On the basis of these generalizations, the author reconstructs a hypothetical initial stage of Melanesian society consisting of a dual organization with maternal descent and the rule of old men (gerontocracy) who monopolize all the women of the group. During this early period must have developed a realization of the definite relation between father and child and the transition must have occurred from communism to individual marriage (pp. 46-69). The progress of social organization is traced by the author from a maternal dual organization, through a stage of totemism, to a social system without clan organization (p. 85). These analyses as well as an illuminating study of descent, inheritance, and succession (chs. XVIII. and XIX.) resolve themselves in the following significant statement:

The inquiry conducted in this chapter has led to the conclusion that matrilineal descent is a feature of Melanesian society which now possesses far less significance than in the past. In some places it is only perhaps the last relic of a condition of mother-right which once governed the whole social life of the people; which regulated marriage, directed the transmission of property, and, where chieftainship existed at all, determined its nature of succession while many other aspects of social life were altogether governed by the ideas of relationship arising out of this condition (II. 102-103).

It will be seen that Dr. Rivers's view, if accepted, would lend strong support to the opinion of those who still believe in the former prevalence of a matriarchal state of society.

Up to this point the author's analysis takes the form of a reconstruction along evolutionary lines. Follows a linguistic analysis of the terms of relationship, which leads to the conception that the culture of Melanesia is historically complex (pp. 173-204). With the theory of complexity in mind, the author proceeds to analyse the secret societies, which show evidence of immigrant derivation. Thus the content of the rituals of these societies and the accompanying beliefs become the standard henceforth to be applied as a test of foreign *v.* indigenous culture (pp. 206-233). The historical strata thus revealed are then associated with the dual people, the kava and betel peoples, and recent Micronesian and Polynesian influences (pp. 242-290).

Chapter XXVIII. contains an interesting theoretical analysis of the general geographical and socio-psychological factors involved in migrations.

The remaining part of the volume is devoted to a systematic survey and reinterpretation of the various aspects of Melanesian culture in terms of the four hypothetical strata. Thus payment for the bride and ceremonial avoidances are assigned to the kava and dual peoples (pp. 310-336); totemism is revolved into two historically distinct groups, linked and non-linked totemism, the linkage being due to two successive migrations of totemic peoples (pp. 336-373); conventionalization in art is even re-defined as a product of the mixture of two peoples, one with a geometrical, the other with a realistic art (pp. 373-383); money is ascribed to the conditions arising when two largely independent communities live side by side (p. 393); the introduction of religion is assigned to the kava people, while the dual people practised magic (pp. 404-422); sun and moon worship come from the kava people (pp. 425-426), while stone work is due to ideas introduced by them (p. 429; *cf.* Rivers's article "Sun-Cult and Megaliths in Oceania", *American Anthropologist*, July-September, 1915); the bow and arrow belong to that branch of the dual people designated as "those who interred their dead in the sitting position" as well as to the kava people, among both of whom the art became subsequently lost [*sic!*]; the plank-canoe belongs to the kava as well as the betel peoples, while the dug-out originated with the dual people. In chapter XXXVI. the analysis, on similar lines, is extended to Melanesian languages, chapter XXXVII. is devoted to a subsidiary reinterpretation of the culture of the Bismarck Archipelago, while in chapter XXXVIII. the culture of the dual people themselves is shown to be historically complex.

The hypothetical structure erected by Dr. Rivers is imposing, while the supporting argument is so complex and intricate, that in the minds of many assent to the author's position will no doubt be prompted by the arduousness of the task of refutation. It must suffice here to point out that the sweeping use made by the author of the principle of diffusion of culture is methodologically altogether unjustifiable and must of necessity lead to the gravest errors in historical reconstruction. The key-

note to the author's method is contained in his own statement: "This method has been the formulation of a working hypothetical scheme to form a frame-work into which the facts are fitted, and the scheme is regarded as satisfactory only if the facts can thus be fitted so as to form a coherent whole, all parts of which are consistent with one another" (II. 586). A method such as this, while admirably suited to the conceptualizations applied in the domain of the exact sciences, breaks down completely when the task is that of disentangling an historical situation. Whenever thus applied, the method has invariably led to purely artificial and fantastic constructions, and must be designated as emphatically unhistorical. In this respect Dr. Rivers's theoretical position must be classed with that of Graebner, the leading representative of the so-called "historical" school in ethnology. Here, however, the analogy ends, for one finds in Dr. Rivers's work none of that mechanical handling of cultural data which is so characteristic of Graebner; instead, systematic and often brilliant use is made of psychological analysis and interpretation extended to all phases of culture. In this as well as in the thought-stirring character of Dr. Rivers's argument will lie the permanent value of his latest contribution to ethnology.

A. A. GOLDENWEISER.

A History of Persia. By Lieut.-Col. P. M. SYKES. In two volumes. (London: Macmillan and Company. 1915. Pp. xxvi, 544; xxii, 565. With maps and illustrations.)

COLONEL SYKES, whose earlier work on Persian subjects is well known and deservedly valued (his *Ten Thousand Miles in Persia* is one of the best books we have had in English for many years on the Middle East), has long designed and worked towards such a Persian history as he has now given us. His only serious rival, in his own language, Sir John Malcolm's *History of Persia from its most Early Period to the Present Time*, was published in 1815, and since that time much has been done. As Colonel Sykes reminds us, in the last century the cuneiform and other inscriptions, now solved, deciphered, and studied, have revealed a new side of historic truth; and hardly less valuable have been the excavations of ancient sites and monuments, apart from their written legacy to the world. "Susa has yielded up its secrets"—like Nineveh and many another. The remains of Old Persian palaces and tombs and altars and cities, the Behistun inscription, the cylinder of Cyrus, are things which alter our whole outlook upon Eastern history. Yet though "each important discovery has been embodied in some work of special value, no English book has dealt with the Persian subject as a whole, embodying the fruits of modern research, upon the national history, from first to last". Colonel Sykes, "after much hesitation", has fortunately attempted to fill this gap. He has a marked advantage in his close personal knowledge of so much of the ground; for twenty of the best years of his life he has lived in Persia; as a diplomatist, a soldier,